CRITICAL ANALYSIS OF ORGAN DONATION FROM THE ISLAMIC PERSPECTIVE

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The Scholar Islamic Academic Research Journal || Web: www.siarj.com || P. ISSN: 2413-7480 || Vol. 4, No. 1 || January -June 2018 || P. 49-60

DOI: 10.29370/siarj/issue6ar14

URL: https://doi.org/10.29370/siarj/issue6ar14

ABSTRACT:

Most Islamic religious pioneers acknowledge organ transplantation from living donor (if they don't hurt the contributor) and after death to spare life. Most religious scholars don't recognize cerebral passing like a foundation as well as reflect on the discontinuance of all life indications, comprising heart musicality as a precondition for proclaiming demise. Regardless of this Islamic religious position, Muslims regularly have questions about whether the Islamic custom considers organ transplantation restricted. This instability comes from the equivocalness caused by clashing perspectives among some Islamic pioneers on this issue. What's more, the absence of help with a by and large negative disposition towards transplantation has been reflected in the studies of different Islamic populace. This general disregard of organ transplantation has brought about a low rate of cooperation in organ transplantation by rehearsing Muslims, even in situations where the

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donation would be viewed as satisfactory by religious scholars. In Islam, the acceptability of organ donation and transplantation is not particularly specified in the fundamental wellsprings of reference, to be specific the Qur'ān and the Ḥadīth. In reality, organ donation and transplantation are present day advancements in medical science. The perspectives of Islamic researchers on organ transplantation are ijtihādī in nature, which implies that Ijtihād (legal elucidation) depends on Islamic lawful proverbs (Qawā'id Āl-Fīqḥīyyāḥ). Fundamentally, organ donation and transplantation are permitted in Islam. To be sure, reacting to organ transplantation and providing for the prerequisite to protect human life, this is one of five Objectives of Islamic Law (Maqāṣid al-Sharī'ah).

KEYWORDS: Organ Donation, Transplantation, Legal Maxims, Qawā'id Al-Fiqhiyyah, Zuḥaylī

1. Introduction

Introduction:

Organs mean a moderately autonomous body part that performs at least one extraordinary capacity. Cases of organs incorporate the eyes, ears, lungs, and heart[1]. Organically, it is a gathering of tissues in another structure as a heart or kidneys makes an undertaking specialized[2]. In science, an organ is an accumulation of tissues in the auxiliary unit joined to satisfy a typical good work[3]. Present day, human foundational microorganisms are likewise included inside the system of the human body so it is gotten from specific sources, to be specifically human fetal tissues after a fetus removal, human developing lives are made by in vitro treatment (IVF), Adult undeveloped cells, which they are acquired from the bone marrow, skin, liver, pancreas, cerebrum and cloned human

[1] "Oxford Concise Medical" (Oxford University Press, 2006).
[2] "Oxford Concise Medical."
[3] Dee Silverthorn, *Human Physiology* (Pearson Education , Limited, 2003).

incipient organisms. Notwithstanding uniquely designed organs or parts of the body, for example, the liver, it might be conceivable to utilize embryonic undifferentiated cells (ES cells) in provinces of harmed parts of the body, including the mind and promote the repair and development tissue damaged.[4]

In the execution of a particular body capacity, at least two bodies cooperating from the natural framework. Transplantation is the demonstration of the surgical expulsion of an organ from a man and putting it on someone else, regardless of whether from expired individual to a living individual or else from living to another living one. The transplant is fundamental when the getting organs have fizzled or have been harmed because of ailment or damage[5]. Not until the "impulse and favor" of a man or to give your own particular parts of Transplantation organs and the body.

Literature Review:

The historical backdrop of organ transplantation started in the eighteenth century when specialists started probing people and creatures. Throughout the years, researchers have kept on exploring and play out the transplant. In 1954, the main effective transplant (History of donor organs) happened in 1954, the primary life-related kidney transplant in male indistinguishable twins in Boston[6]. With progress in the field of medication, specialists perform hands and face transplants (History of donor organs).

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[4] Mark Cherry, *Human Organs, Transplantation* (George University Press, 2005).
[5] Rebecca Greenberg, *Ethical Issues in Organ Transplantation* (London: Green Haven Press, 2012).
[6] J. P Merrill, *Successful Homotransplantations of the Human Kidney between Identical Twins*, vol. 160(4) (Journal of the American Medical Association, 1956).

Until 1980, effective organ transplants were uncommon, even with progress in innovation 10 years back. Transplants were more compelling on the grounds those immunosuppressive medications. These medications, cyclosporine, and different medications, diminished your body's odds of dismissing another organ and effective transplants expanded all through the nation. In 2014 there were around 14,000 organ transplants, national hearts, essentially made out of pancreas level (114), lungs (929) and liver (3287), most kidneys (8332)[7]. The quantity of transplants 1988 multiplied in 2004; However, finished the most recent 10 years there has been little change, with add up to contributors being 14,154 out of 2004 and expanding to 14,412 out of 2014[8]. Since 1988, right around 400,000 has transplanted organs[9].

Categories of the human organs:

There are two categories:

(1) Transplantation of organs of a living individual:

The organ transplant of a perished individual is insufficient in light of the fact that numerous patients are sitting tight for organ transplants. Thus, individuals have offered to give organs to others[10]. Additionally, individuals can give our living organ in light of the fact that the organs can recover. At present, it is conceivable that a man living to give his kidney, some portion of the liver, a flap of a lung, some portion of the digestive tract and in some uncommon cases some portion of his pancreas. The

[7] OPTN, *Organ Procurement and Transplantation Network* (National Data Reports, 2006).
[8] A Carey, *Organ Donations* (USA, 2015).
[9] IOM, "Organ Donation, Opportunities for Action (2006)" (Washington DC, USA: Institute of Medicine, 2006).
[10] Network, *USA Organ Donation*, n.d.

advantage of a kidney transplant from a living benefactor is kidney from a living giver lasts longer than given by somebody who passed on.

The survival rates of patients accepting kidney transplants from living benefactors are 94% still alive 5 years after transplantation 85% still live 10 years after transplantation. Then again, the individuals who acknowledge kidney transplants from contributors who have passed on, 85% stay breathing five years after transplantation and 61% will live 10 years after transplantation. As per the World Health Organization (WHO), with expanding instances of kidney infection and kidney disappointment, there are no less than 200,000 individuals on the sitting tight records for kidneys (Annual Report on Kidney Transplantation). If somebody can turn into an organ giver live it relies upon whether the blood classification of the benefactor and the beneficiary are perfect.

The tissue sorts both contributor and the beneficiary are additionally basic to decide whether an immediate gift is conceivable. The advantage anticipated from both sides must defeat any damage to the contributor. It is taboo to transplant an organ that relies on upon the life of the giver, for example, transplanting a man's heart to someone else.

(2) Transplantation of organs of a perished individual:

The perished has extremely restricted rights as for the attitude of his body in the customary law and the desires of the closest relatives would regularly be dealt with instead of those of death in case of contention. Under the Human Tissue Act 1961, the evacuation of an organ is allowed if there has been a particular demand to that impact by the expired; Elimination might be for remedial, instructing or look into purposes. Without such a demand, article 1, section 2, accommodates the approval of expulsion of organs by the individual legitimately possessing the body, subsequent to having made sensible request, the motivations to

trust that the perished had communicated a protest to the evacuation of organs or the surviving life partner or relative of the expired restricts the body being referred to.

There is a commitment forced by the widespread sentiments of mankind to be downloaded by anybody for the dead, an obligation and a privilege to secure the assault and the obligation of the others do not breach. Despite permitting a grown-up ready to give a powerful body part to death, (Uniform anatomical gift act, 1987) purchasing or offering parts of the body is a genuine offense and can be charged by the state. In Islam, all religious proof that can be referred to against body mutilation and impolite treatment are relevant to these activities and not the partition of organs for transplants that means to survive individuals in a frantic sickness the inward organs which dependably come full circle in his passing[11].

Islamic point of view:

This point of view has two sorts:

(1) Old fashioned:

This has been a questionable issue in the contemporary period accordingly of the current logical leap forward in the teachings of organ transplantation. Researchers of Islamic law could manage the choices of the *Sharī‘ah* was never in days of yore nor touched base at the prophetic season[12]. In antiquated circumstances the essential law in the exchange of Islamic *Fiqh* was the utilization of human parts is *Ḥarām*, regardless of whether these exchanges are available to be purchased or something else.

[11] Ḥabīb Bābū, *The Islamic Points of View on Transplantation of Organs* (Lahore: Yousuf Publishers, 1991).
[12] Bābū.

Al-Marghīnānī stated, "You are not permitted to offer the hair of a person or utilize it in any capacity since people are extremely commendable, so no part ought to be overstated or embarrassed ..." [13]. There are numerous different legal scholars have restricted the utilization of parts of the body to human poise and esteem or on the grounds that it cannot authentic utilization of these parts. All in all, it is illegal to abuse the consecration of the perished, as has been clarified by the *Ḥadīth*; "Breaking the bones of a carcass resembles breaking the bones of somebody who is alive"[14].

In any case, this *Ḥadīth* alludes to an infringement or to act in the body that is not allowed in Islam. In wartime, in the pre-Islamic period, the foe ruined the body that kicked the bucket in the front line and this demonstration was prohibited. Expelling parts of the body for a gift will be in a path like that is alive; it is deliberately, carefulness and regard.[15]

(2) **Modern Times:**

Be that as it may, there are special cases for the choice to give human organs concurred by the Muslim legal scholars, in light of *Qiyās* (analogy) to introduce *Ijtihād* or new sentences. Organ transplantation is performed to supplant nonfunctional or dead organs to mend patients. In the sentiment of Islamic researchers, organ transplants are allowed as it is reliable with *Maqāṣid Sharī'ah* that bolster well-being and enthusiasm, and also the conservation of human life. *Allah* in the *Qur'ān* says; "Along these lines, we declared for the Children of Israel that anybody slaughters a spirit to not as much as a spirit or defilement on earth. It is as it has executed humanity totally and that one spares, it is as though he had

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[13] 'Alī b. Abū Baker Al-Marghīnānī, *Al-Hidāyah* (Beirut: Dar Ihya al-turath, 2006).
[14] Muhammad b. Yazid Ibn Mājah, *Sunan* (Riyaz, KSA: Dar al-salam, 2007).
[15] Wahbah Al-Zuḥaylī, *Qaḍāyā Al-Mu'āṣrah* (Bairut: Dār al-fikar, 2012).

spared humankind through and through. Also, our detachments unquestionably accompanied clear verifications" (*Al-Mā'idah*: 5/32). And *Allah* won't satisfy the individuals who don't battle you in light of religion and don't oust you from your homes, just to be with you. What's more, simply act towards them. To be sure, Allah cherishes the individuals who act uprightly (*Al-Mumtaḥanah:* 60/8). There is probably organ transplantation is in an indistinguishable classification from sparing an existence.

Possession the human body:

People have been endowed to deal with their bodies. Accordingly, we are not entirely permitted to offer or purchase human organs for any reason at all. Under Islamic law and viewpoint, human organs are a piece of the human body and can be considered as the body of an individual. In Islam, the organs of a man are the place of the spirit made by *Allah*. Once the spirit is gone or the individual is dead, the organs quit working and the body winds up noticeably pointless to its unique capabilities. Property of the human body has a place with *Allah* as said in the Holy *Qur'ān*: "Say: Who has what in paradise and on earth?"Say: "To *Allah* "He shows announced benevolence toward himself. He will without a doubt meet for the Day of Resurrection, of which there is probably. The individuals who have lost (that day) don't accept" (*Al-An'ām*: 6/12). The human body is viewed as confiding in *Allah* and we are in charge of the way we treat *Allah* and utilized it all through life. As in the Holy *Qur'ān*: "And don't pursue out what you have no learning." *(Al-Isrā'*: 17/36)

The privilege of *Allah* in the human body alludes to numerous *Sharī'ah* judgments, for example, restricting suicide and considering suicide as a standout amongst the most dangerous sins (*Al-kabā'ir*) in the Holy *Qur'ān:* "O you who accepted, not unjustifiably devoured by the

abundance of others, but rather just (legally) by shared assent. What's more, don't execute yourself. Verily, Allah is of you ever merciful (*Al-Nisā'*:4/29). Prophetic *Ḥadīth* mentions: "who is slaughtered with an iron, the iron in his grasp will push your hellfire stomach, for time everlasting; Anyone who has taken toxin will keep on taking all forever to damnation; And he who attracts a mountain to kill himself, will fall into the profundities of hellfire forever."[16]

Existing position and choice:

All legal advisors have collectively concurred that organ gift is allowed in light of the fact that it is steady with the *Sharī'ah* objectives to preserve human prosperity and enthusiasm, and in addition the conservation of human life. As specified in the *Qur'ān*; "Along these lines, we proclaimed for the Children of Israel that anybody executes a spirit to not as much as a spirit or defilement on earth. It is as it has executed humankind totally and that one spares, it is as though he had spared all humanity. What's more, without a doubt our delivery people came to them with clear evidence. A significant number of them, after, all through the nation, were transgressors." (*Al-Mā'idah*: 5/32)

The legal advisors are of assessment of accord that the organ contributor is an honorable activity empowers and advances by *Allah*; "Help each other in exemplary nature and devotion yet help them not in wrongdoing and disdain ..." (*Al-Mā'idah*:5/2) Organ gift is permitted in *Islām*. The gift of organs won't just help the patient additionally spare your life and the vocations of the general population who relied on upon him and his family. Admissible organs of a perished individual to a living individual if the expired assented while he was alive or if your family agreed.

Islamic Fiqh Academy[17]expressed that "the organs of the expired can be transplanted to a patient where the beneficiary's life transplant

[16] Muhammad bin Ismail Al-Bukhari, *Al-Sahih* (Riyaz, KSA: Dar al-salam, 2002).
[17] Al-Zuḥaylī, *Qaḍāyā Al-Mu'āṣrah*.

depends, or whether keeping up the real elements of the beneficiary's construct depends with respect to the transplant. Be that as it may, it relies on upon the assent of the perished, or his folks after his passing, or by choice of the pioneers of the Muslim people group, if the expired has not been recognized, Kinship."[18]

The Supreme Council of Scholars in *Riyāḍ* stated: "It is allowable to all or part of the organs of an expired individual to someone else if the requirement for such transplantation is vital"[19]. Gifts from living beings are permitted by legitimate agreement if the recipient is a relative or a relative of your family. Al-Zuḥaylī says: "As abnormal the length of the blessing is considered helpful by a trusted specialist ... it is admissible to take organs from a dead body to transplant somebody you have to either spare his life or mend, and this choice is additionally in light of the accord of legal scholars."[20]

Fatwa Committee of Kuwait expressed that "if an organ to be transplanted is taken from an expired individual, the choice is that such a transplant is permitted, regardless of whether expected for transplantation by the contributor was as a will of the perished or something else. This depends on the necessity (*ḍarūrah*) and sparing an existence, which changes what was initially restricted into a condition of leniency. Accordingly, organ transplants are allowed the length of squeezing is vital. In the event that the contributor is as yet alive and taking the organ is unfavorable to your life, for example, taking your heart and lungs, which is taboo, regardless of whether benefactor licenses or something else. In the event that the organ or part of the body to be transplanted does not influence the life of the benefactor, the giver can keep on living without it; the blame relies on upon a few elements.

On the off chance that you don't physically hurt the body or keep you from satisfying their commitments, for instance, giving a hand or a leg, it is not permitted. In the event that the life of the giver is not

[18] *Majma' Al-Fiqh Al-Islāmī* (Jeddah, 2012).
[19] *Majma' Al-Fiqh Al-Islāmī.*
[20] *Majma' Al-Fiqh Al-Islāmī.*

influenced by the gift, for example, kidneys, teeth or blood transplant is not permitted if managed without the benefactor's consent. It is allowed on the off chance that it is finished with the approval of the benefactor and if the rate of accomplishment of such an exchange is high."[21]

Al-Zuḥaylī said in this regard, that somebody who needs to enhance the torment of another individual, for example, kidney ailment, by giving one of his sound kidneys, is permitted to do as such in Islamic law. Truth be told, it is viewed as a decent activity and the contributor will be very much fulfilled. This depends on the Prophetic narration in which the Prophet (SA) said that helpful on earth get God's leniency and goodness. In such manner, *Al-Zuḥaylī* sees that there is no impediment to give an organ or part of the body to somebody in need, and supplant your body that does not work, for example, the kidneys or the heart, and so forth with the aim of giving philanthropy. Also, this is viewed as a persistent blessing (*Jāriah*), and prizes for the benefactor keeps on collecting the length of the individuals who advantage from it."[22]

The Fatwa National Council Malaysia affirmed that the cadaveric eye and the heart are approved if the accompanying conditions are met: "On the off chance that over the top need and prerequisite, in which the life of the beneficiary relies on upon the organ and Adequate confirmation that the exchange procedure will succeed" [23]. On account of cardiovascular transplantation, the giver's passing must be resolved before the transplant can be played. They ought to take fitting measures to guarantee that executing and trafficking in organs does not happen concerned. In spite of the fact that this body authorized *Fatwā* are just the eye and heart, different organs can likewise be incorporated.

On the premise of the contentions, unmistakably we give our body and we should illuminate individuals that organ gift is not denied by the religion of Islam. Islam has urged its supporters to help individuals. From the talk above, obviously, the religion of Islam exceptionally values its

[21] *Majma' Al-Fiqh Al-Islāmī.*
[22] Wahbah Al-Zuḥaylī, *Al-Fiqh Al-Islāmī Wa Adilatuhu* (Bairut: Dār al-fikar, 2012).
[23] Al-Zuḥaylī.

adherents to help individuals.

Conclusion:

Organ donation in an Islamic framework can be an incredible issue. Since the Islamic specialists rest in a multidimensional system of influence and issues, and on account of the absence of agreement amid Islamic researchers on bioethical issues, there is no brought together position on the issue of organs donation. To be sure, the issue of organ donation and transplantation exhibits the difficulties of version reveal in Islamic bioethics. Accordingly, this paper has concentrated on the base of the physical transplant with a specific end goal to wind up noticeably mindful of the recorded setting and the rationale utilized.